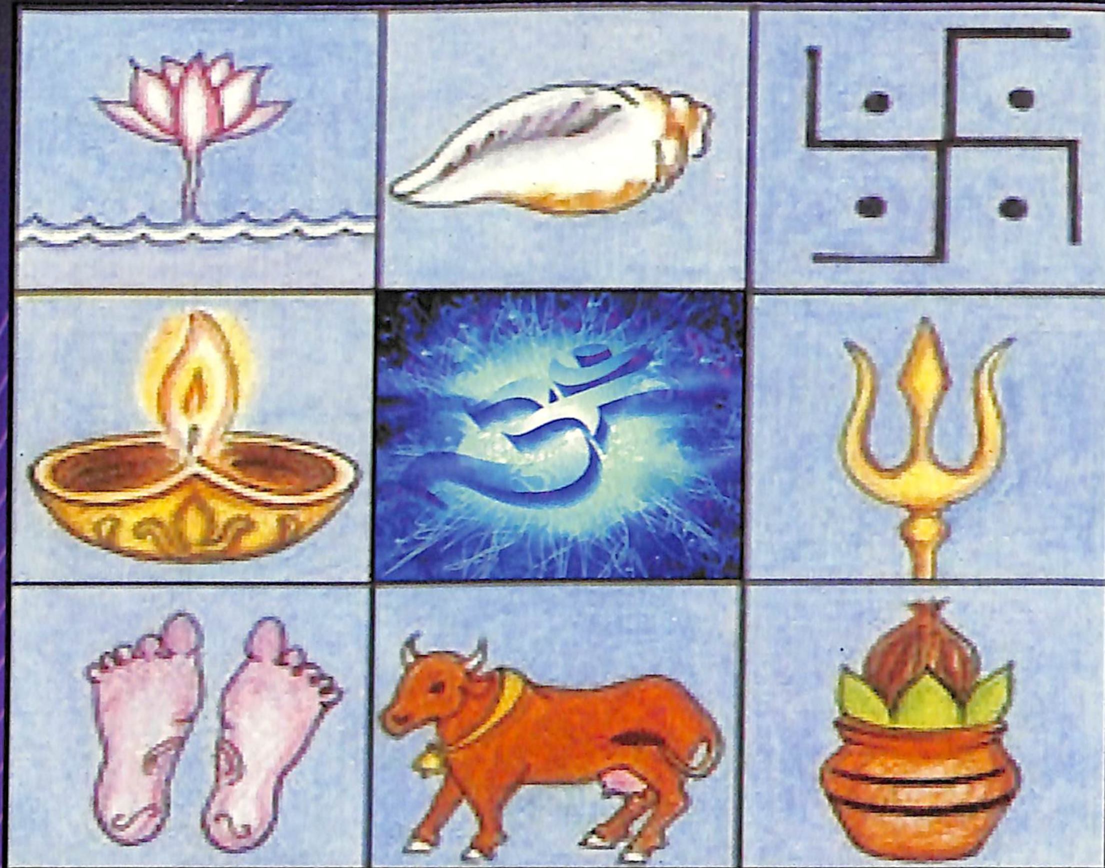
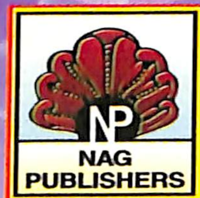
Hindū Dharmaśāstra

(Introduction, Text with English Translation & Shloka Index)



Prof. Pushpendra Kumar



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नाग पब्लिशर्स



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Vol.I

(Introduction and Śloka Index)

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(Introduction Subject Index and Śloka Index)

Edited By
PROF. PUSHPENDRA KUMAR
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PREFACE

The Smrties or Dharma Shastras are the code of conduct or constitution of Social duties. These texts directly deal with the Nature of Dharma. The term Dharma is to be derived from the root √ dhr, which means to support the people with the Dharma. The Dharma is worth the name because of its ability to sustain and support people and society. Vāyu Purāna says as follows :-

धारणाद्धर्म इत्याहुः धर्मो धारयेत प्रजाः।
सस्याद्धारणसंयुक्तः स धर्म इति निश्चयः।।

The connotation of this term went on changing from time to time. In the Ṛgvedic hymns sometimes it is used in the sense of supporting, uplifting, preserving or protecting and so on. At some other places, it denotes moral law and customs. Sometimes it also stands for moral rule or order, and elsewhere it is also used in the sense of different varna's moral order or ordinance. In Vājasneyi Samhita, it represents a definite code of conduct, principles or rules of behaviors. In one of the Atharvavedic Mantras it stands for the merit acquired by performing religious activity.(AV. XI/9.17) Dharma Finally came to mean definite rights and duties, responsibility of people as also various conduct to be followed by various members of Indian society. Manu states ten excellent qualities to be the characteristic features of Dharma.

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः।
धीर्विद्या सत्यमक्रोधो दशकं धर्म लक्षणम्।।

(Manu 6-12)

The Vājasneyi Saṃhitā explains the concept of Mānava Dharma as self realization by concentration of mind and Meditation etc. In the M.bh.Dharma means to an end in the forms of uplift ment of Society of India, Dharma thus denoted moral rules, bringing about the betterment of society or nation.

The concept of Dharma can be studied from various points of view, i.e. historical, sociological, anthropological, psychological and philosophical respectively.

Historical – standpoint

Historically speaking like any other social phenomena's, Dharma has its roots in the past. Each succeeding event is shaped by the preceding ones and the study of history enables one to have the knowledge of the evolutionally process which culminates into a definite result. Changing circumstances has their direct and indirect impact upon every social phenomenas and religion is not an exception to this rule. Historical study of religious is the study of various beliefs, customs theologies, traditions, institutions, myths, creeds in relation to time factor.

Sociological Standpoint :-

From sociological point of view, religion is a system of beliefs and practices by means of which a group of people struggles with the ultimate problems of human life. It is the social environments that produces religious ideas. The forces at works within the institution of religion are not spiritual in the orthodox sense not material, but we might say between the two. They are normal and social. The power before which the believer prostrates himself are not simply physical forces. They are social forces, which are the direct product of collective sentiments, that have covered themselves in a material clothing, all that goes by

the name of religion — gods, rites beliefs, religious objects, arises out of man's social life. From his interrelationship with other people. Religion is a product of society. It is unique to man only and it is never found except where a collective organization exists. The religion pervades everything, embraces the entire life. It directly cultivates and mobilizes attitudes of respect, sublimation and willingness to sacrifice oneself. At last it leads to social solidarity and cohesion. Sociologists are concerned with religion as an aspect of group behavior for all times. Religion is an integrated part of our culture. Culture is that which completes whole of which includes knowledge, belief, art morals, law, customs and any other capabilities and habits acquired by man as a member of society. It is received by the members of society as a part of social heritage. Religions are an outcome of peculiar belief system arising out of various emotional and psychosis states such as fear, wonder, joy, reverence, which induce people to have faith in supernatural powers and to express these feelings and attitude about them.

The Man starts personifying and propitiating the mysterious power or super human element. Religion thus is a propitiatory means of securing the goodwill of the supreme power. It helps man to overcome his tension and strains. These powers, spirits, gods, indeed or whatever name man has given to such factors in his world as has been enough to be taken into careful consideration or grand, beautiful, meaningful enough to be worshipped and loved. Almost every Dharma is characterized by philosophical or metaphysical principles and doctrines. Philosophical thought forming an integral and vital part of religion. Philosophy, however is purely speculative in nature, where as it goes a step further.

INTRODUCTION

The Vast Literature

The Manusmriti occupies a prominent place in the Smiriti literature. It received a reverence which was second only to that of Rigveda. It has always been a work of universal Authority. It has always served as a source book of Hindu jurisprudence. It has been a veritable storehouse of information for the social, cultural, political and religious aspects of ancient Indian society. It is the very essence of Hinduism. It's deeper study helps in the proper understanding of the Indian Culture.

The terms Dharma Shastra is generally applicable to both the Dharmashutra and the smrities. The word smrities is used in two senses. In wider sense it includes the whole ancient literature other than the Veda. But in the restricted sense smriti and Dharma Shastra are synonyms. Gautam and Vasishtha speak of smriti as one of the sources of Dharma. The smrities came into existence to satisfy the demand of the society for new provisions in matters of Dharma, religious and secular.

In the early stages of the development the smrities were regarded less important than the vedas, still in actual practice they were regarded as supreme in their own sphere. All these smrities are not of equal authority. Most of them are indeed

obscure and rarely cited by ancient commentators. Exclusively of Dharmashastra hardly a dozen smrities have found commentators. But very soon it was realized that later smrities were also equally, if not more, useful then the earlier ones. For the rules contained in them were often more in conformity with the spirit and practices of later times. An effort was therefore made to see to it that they were also given due scope. With this motif in view it was laid down that when smrities differed, the majority opinion should be followed on that opinion which may be acceptable and which was most reasonable. Commentators like Medhatithi were unwilling to lay down a final list of authoritative smrities, for they relished that new smrities could still be composed which would be authoritative smrities, for they realized that new smrities could still be composed which would be authoritative for a later age.

These smiritees was anises only than that there should be full scope given for the enunciation in new smrities of such new principles or practices as may be necessary for the new age, and that they should be accepted by society, though they may be representing a new or a minority views for the time being and composed in different provinces and in different centuries these provided for an authoritative recognition of new practices or variations in old ones. The smrities themselves do not support the theory advanced by some thinkers that Dharma is unchangeable for all times to come. They expressly state that Dharma and Achara may change from time to time according to the change

in the social conditions and practices of the country in their own times. That is why the smrities continued to have strong hold over the Hindu religious mind.

The name of Smrities :-

There seems to be no unanimity about the number of the smrities among the ancient scholars. Gautam has referred to Manu only.

Baudhayan mentions the names of seven others smrities writers besides himself. While Vasistha names of only five authorities. Āpastamba mentions ten authorities of smrities. Manu, mentions five besides himself. Yājnavalkya is the first author who has mentioned twenty writers of smrities. In this list he has included himself and Sānkhya and Likhit. Some smrities are by the title of Vriddha, laghu and Brihad smrities.

The most important smrities are of Manu, Yājnavlakya, Parashara, Narada and Brihaspati, thus Manusmriti is considered the most important smrities,

The oldest and most well-known of the smrities is that of Manu, also called Manava Samhita or Manava Dharma Shastra. It is a standard and most authoritative work on Hindu law and presents the normal form of Hindu society and civilization. It is a store-house of information on the social, educational, metaphysical, judicial and geographical life of the period and this is perfectly natural, literature or whatever kind it be, cannot be isolated from the lives of the people. It has also

exerted influence on the social and political orders of countries like Myamar and Indonesia. For thousands of years Indian society has been developed and molded on the lines laid down in the Manusmriti. By agreement, the manusmrriti has been accorded primary among smrities and daitas opposed to it are rejected. Its study is imposed as a duty on the leaders and teachers of society. Even in the west, its wisdom and foresight have attracted the attention of people not born down by conventions and habits and who looked for new light.

In the literature of Hindu sensation also manusmriti held a position of pre-eminence. The influence which manusmriti has held on the lives and ideals of Hindu India for centuries can well be compared in regard to the extant and thoroughness to that of confusions in china. Modern studies in comparative religion and laws have proved to be of most importance.

Manu's importance in Indian History lies in the fact that it was he who gave the stamp of sanctity and permanence to the solid-political institution of the land, and left to the Indian world the first code of civil and criminal law. His greatness in the history of the contemporary world and among other great law-givers of ancient world, is self evident.

Smriti consists of three Kāndas or sections viz. (1) Āchara kandor regulation relating to the performance of religious rites and ceremonies and the general duties of men. (2)Vyawhara or civil laws relating to the civil laws relating to the

protection of life and property with all their rules and practices. (3) Prayaschitt or those relating to the atonement for various sins committed. But all these groups of laws, religious, civil law and about atonement, pass by one comprehensive term which is popularly known as the Dharma Shastra.

Number of Dharma Shastras

The Dharma Shastras of the Hindus, is not one single book but consists of the Samhitas or Institutes of holy sages numbering twenty according to the list given by Yājnavalkya, namely, Manu, Atri, Vishnu, Harita, Yāgnavalkya, Ushana, Aṇgira, Yama, Āpastamba, Samvarta, Katyayana, Brihaspati, Parāsara, Vyāsa, Sankha, Likhita, Daksha, Gautam, Satatapa and Vasistha respectively.

Later writers of Hindu law codes considered Manu as their authority and wrote their books after the same Model. The laws of Manu were held in such great veneration by the saintly writers of law-treatises that no part of there books contradicting. Manu, was regarded as an authority on the subject. Brihaspati writes in his samhita, "Manu held the first rank among the legislaters, because he had no code contradicting Manu, was considered as an authority, that other shastra and treatises on grammar or philosophy so long only show as per Manu, who taught the way to religion, profit and desire was not seen in competition with them.

Manu Smriti

The Manusmriti discussed into 12 chapters and contains 2694 verses. The work is written in a simple and flowing style. It closely agrees with the doctrines connatural in the Dharma Sutras.

Now following is a brief description of the subject matter of the Manusmriti. The first chapter deals with the origin of the world, creation of beings, the origin of the text as Manu taught it through Bhrigu, the units of time and yugas and differences in their respective Dharmas, according to them the four varnas of men and the difference in their Dharma. It also gives the list of topics to be subsequently dealt with in the work. The second chapter sets fourth the four sources and grounds or proofs of Dharmas, the person for whom this Dharma holds good and the area where it prevails. It proceeds to describe the Dharmas as applicable to each of the four classes, Brahmins, Ksatriya, Vaisya and Sudra. After giving some details about the sacraments, the chapter concentrates on the Brahmacharya charges (students life).In the third chapter, the house-holders , the house-holders life, married life, daily and periodical observances of a house-holder the vital characters and important social role of the house-holder, his five daily sacrifices and the periodic share are described. Chapter four contains the descriptions of the house-holders live, means of livelihood, personal habits

and details of daily routine and principles of character of conduct. Chapter five deals with the food, death, pollution, pacificator ceremonies and special Dharma of women. Chapter sixth is developed to a description of the lives of the permits and the ascetics. Chapter seventh and eight together form a section about rulers and their duties along with statecraft in peace and war. Ministers and army, fort, wars, administration of villages, consumers, merchants etc. are spoken of in the seventh chapter. The eight chapter deals with the administration of justice, eighteen titles of law, civil and disputes, judges, evidences, offences and punishment. The ninth chapter deals with woman, their duties, properties, inheritances and partition, debts, gambling, contracts and theft. In chapter 10th the people outside the pale of this system of Dharma and those form by mingling of the four classes and their general duties, emergency-duties are dealt with. The penultimate chapter speaks of different kinds of sins, major or minor and their expiations. The last chapters falls into two sections. The former section tell the theory of Karman, the fruits and the kinds of birth, high and low. Which result from different acts, good and bad and through which the soul has to pass. The latter states those Dharmas which help the spiritual god, the seeking of self knowledge and the attainment of the ever-lasting good.

This analysis shows a large scope is to be found in this smriti which condenses a vast literature. It is a veritable encyclopedia of Religion, morality, politics and ..... Dharma is entirely

detached from the teaching of ritual and its study is founded directly on that of the veda in the largest sense of that word, namely the philosophical and social concepts of the Hindu world. The method of presentation by itself would be enough to place the code of Manu in class aspect.

Angirasa Samhitā

It consists of eight chapters and 72 verses. It deals with the Prayaschitta Vidhana.

Ch. I - Prayaschitta for taking food for low casts. 1-3

Ch. II – अन्त्यजानां भांण्डेषु जलपानं भोजनं च. 4-7

Ch. III – Penance for vchpist water and food and wearing of blue clothes. 8

Ch. IV – Producing neela in the .... and the Prayaschitta. 9-31

Ch. V – Penance for cow killing and purity of women. 32-39

Ch. VI – Regulation about menses. Purification of meals. Rules about food and Drinking. 35-63

Ch. VII – Taking of food by kings, Shudra and people. 64

Ch. VIII – Food belonging to Sutaka is prohibited. 65-72

Atri Samhitā

Sage Atri composed a remarkable law-treats in verse and it is extent. It is divided in to eight chapters. It discusses the following :-

Ch. I – Dharma Sastropadesa वर्णनम् -

(i) The request for describing the Institutes.

(ii) Persons worthy of religious upadesha. Duties towards the preceptors and the Shastras. Duties of various Varnas. The results of ones own religion. The sacrifices of the King. Specializes of Brahmins. Definition of various ten Dharma.

Ch. II - Sarva Pāpa Vimukti. 1-16

Merits of Gāyatri Mantra,

Ch. III – Prayaschittam of various sins. 16

23

Importance of various Danas.

Ch. IV – Prayaschittam of hidden Pāpas. 1

75

Ch. V – Various topics :-

Bhojana Vidhānam.

Āpastamba – Samhitā

This is by sage Āpastamba. It is consisted of 29 Adhyayas. It has about 200 verses.

I. It discusses about cows and their killing by Medicines.

Prajapatya penance and regulating about Sharga. 1-34

II. Purity of objects and water. 1-14

III. Regulation of fasts and penances.

Penance for food of law castes, cooking and eating.

IV. Penance for drilling water from a chāndāl Kupa. 1-12

The Penance for touching menses ladies.

V. Penance for Brahmanas.

Penance for Shudras.

Penance for touching and being

touched before washing mouth. 1-13

VI. Penance for using a cloth dyed with

Indigo. 1-10

VII. Regulations and penances for

women in menses.

Penance for a girl in menses. On

Brihaspati Samhitā

It has been written by the Guru of the Devas i.e. Brihaspati. 1-80

It is consisted of one chapter only and 80 verses.

It discussed the merit of gifts.

Measurements of land.

Penance or various sins and crimes.

Penance for stealing of a Brahmins land.

Worthy persons.

The destroyer of a Brhamin.

Penance for obstructing marriage

marriage etc.

The reward of taking fruits and

abstention from injury.

The fruits of other good deeds.

Gautam Samhitā

It is written by the sage Gautam. It contains 29 chapters. It discusses various subjects.

1. In the first three chapters it deals with upanaya Sanskār and Brahmachāris.
2. Then in two chapters vivāha viddhi and duties of house holders.
3. In these chapters emergency Dharma Sanskars and various other duties.
4. Dharma of Kings, Danda vidhana, witnesses etc. discussed.
5. Three chapters on shraddha, Non Touching and food and no-food.
6. Two chapters sex and sahavas.
7. Sins and their results, Shanti and foretime birth three chapters.
8. Four chapters Prayascichtta vidhi.
9. Last four chapters Chāndrāyana vrata and decision of property.

Daksha Samhitā

Daksha was Prajāpati and he composed a law book in verse. It is only in chapters 7 and 192 verses.

Ch. I - It deals with four modes of life and describes the regulations of Brahmacharies. 1-15

Ch. II – It regulates of house holders duties (गृहस्थकर्म वर्णनम्) the daily rites of a twice-born person.

Ch. III – Minor gifts of a house holder. The nine sacred works. The nine articles which should not be given away. The nine acts and objects. 1-31

Ch. VI – Regulations about women fold. Duties towards a wife. 1-20

Ch. V - Purity internal and external. 1-13

Ch. VI - Birth and death Impurity. 1-19

Ch. VII – इन्द्रियनिग्रह Control of Indriyas Spirituality-means yogic practices. 1-59

Hārita Samhitā

It contains seven chapters.

Ch. I – Creation of the Universe is described.

Ch. II – It discusses the varnāshram Dharma_Duties of all the varnas.

Ch. III – It regulate the duties of Brahmacharin.

Ch. IV – The domestic mode of life.

Ch. V – Regulations for the Vānaprasthis.

Ch. VI – Mode of life for the Sanyasis.

Ch. VII – Description of Yogic exercises.

Kātyayana Samhitā

Katyayana is the author of a clear and full treatise on laws and religion. This book consists 26 chapters and 422 verses.

Ch. I – It discusses the Upanayan Sanskar. 1-18

Ch. II – Discusses Shradha ceremony. 1-14

Ch. III – Regulations and articles about rites. 1-14

Ch. IV-V – Regulations about Shraddhas. 1-17 & 1-11

Ch. VI - Rules about a younger brother's superseding his elder. 1-13

Ch. VII – Description of various sacrificial implements. 1-14

Ch. VIII – Description of sacrificial implements. 1-24

Ch. IX – Regulation of Houses and their implements. 1-15

Ch. X-XI – Regulations about bath (स्नान). 1-14 & 1-17

Ch. XII – Oblation of the Pitars. 1-6.

Ch. XIII-XV – The five great yajnas, The Balis and Brahma yajna and the result of Vedic study. 1-14, 1-7 & 1-25

Ch. XVI-XVII – Various shraddhas and offerings. 1-23 & 1-25

Ch. XVIII-XIX – Regulation about sacred fire and Duties of a wife and Rules of House. 1-24 & 1-18

Ch. XX-XXII – Rules of cremation of a relative. 1-16, 1-10 & 1-14

Ch. XXII-XXIV – Preparations of Charu and other rites. 1-11 & 1-17

Ch. XXV – Prāyaschittas and monthly rites. 1-19

Ch. XXVI – उपाकर्म -पश्वाङ्ग description. 1-19

Likhita Samhitā

Composed by sage Likhita and it consists of 92 verses.

It discusses sacrifice or other religious rites and the digging of water tanks. Planting of trees, Ishtha rites, adoration of fine etc. It also discusses Shrāddha at Gaya and Pindadāna.

It also describes Shrāddha regulation for women.

It describes Viswadeva worship and other oblations.

Feeding of Brahmanas at Shrāddha.

Marriage discusses and regulations.

Rules of Japa and Home performance.

Death that does not demand Shrādha. 1-92

Prashar Samhitā

(आचार धर्म वर्णनम्)

Parashar Samhita consists of 12 chapters and about six hundred verses. It discusses the guidance for all the people. It deals with the life style.

Ch. I - Discuses Hermitage of Badarakashrum. Regulation of conduct and law codes in various Yygas. Value of good conduct. Definition of Atithi. Various Homas. 1-54

Ch. II – Duties of House holders – all the varnas.

Ch. III – Uncleanness on birth and death. 1-16

Ch. IV – Various Prayasehittas. 1-34 Rules of marriage and birth in family.

Ch. V – Penance for being bitten by various animals or insects.

Cremation of a Brahmin..1-25

Ch. VI – Murder of any being and Renance. 20-71

Ch. VII – Purification of vessels. 1-42

Ch. VII – Various expiatory rites. 1-49

Ch. IX - Murdering of a cow. 1-62

Ch. X – Penance for illegal intercourse. 1-43

Ch. XI – Penance for taking forbidden food. 1-53

Ch. XII – Various sites of purification.

Shamkha Samhita

The treatise was written by sage Shankha. It consists of 18 chapters and about 300 verses. It discusses the following topics.

Ch. I - The duties of four varnas. 1-8

Ch. II – The purificatory rites of Brahmanas. 1-12

Ch. III – Regulations for students. 1-14

Ch. IV – Description of a vivah.

Duties of a married couple. 1-16

Ch. V – The duties of householder and five Mahayajnas. 1-18

Ch. VI – Vanprastha and Sanyas regulation 1-7

Ch. VII – The duties of a Yogin practices. 1-34

Ch. VIII – Ceremonial snān and rites. 1-10

Ch. IX – Rules of achamnam. 1-20

Ch. X – The various Vedic Mantras , their recitation. 1-10

Ch. XI – Rules of Libation of water. 1-19.

Ch. XII – Detaild account of Gayatri Mantra. 1-19

Ch. XIII – तर्पण Ablutions of पितर. 1-8

Ch. XIV – Choice of Brahmans in Shrāddha. 1-23

Ch. XV – Birth and death impurity. 1-24

Ch. XVI – Various penances relating murder of Shaktriyas. 1-62

Ch. XIII – Various vratas or purification rites. 1-13

Samvarta Samhitā

It consists of four chapters and 227 verses.

Ch. I – संक्षेपेन धर्मवर्णनम. 1-37

Ch. II – Marriage of girls and Godana. Regulation about gifts. 33-95

Ch. III – Prāyaschitta Varnanam,

1. Penance for Brahminicide (ब्रह्महत्या).
2. Penance for theft.
3. Penance for associating with sinner.
4. Penance for killing humanity.
5. Penance for cow slaughter.
6. Penance for associating with others wives.
7. Penance for a sanyasin knowing lady.

96-199

Ch. IV – Gifts, vratas, feeding of Brahmins japa or Gayatri Mantra and Pranayam. 200-227

Satātap Samhitā

It consists of four chapters and verses 542.

Ch. I – It discusses the प्रायश्चित्त. It also discusses the outcome of crimes, diseases and gifts also. 1-31

Ch. II – कुष्ठ निवारण वर्णनम् 1-57

Ch. III – Various Prāyaschittas, the punishment for drinking spirituous liquor, the punishment for forbidden food. Sinn's another Birth. 1-22

Ch. IV – Prāyaschittam for family destroys and thefts. The punishment for various thefts. 1-32

Vashistha Samhita

Composed by sage Vasistha it is consisted of 19 chapters and about 1000 verses. Its bring treatise on Hindu Law. Vashistha is the last author of twenty legislators named by Yajnavalkya, his elegant work in prose is intermixed with prose.

Ch. I – Sources of sacred laws-practices of siddhas and religious practices and usages obtaining in countries between the Vindhyas and Himalayas.

Geographical limits and physical features of Āryāvarth and Brahmavarta.

Ch. II – Reasons for calling the first those castes ' द्विज'.

Sons of द्विज are equal to Shudrās before उपनयन.

Duty of obeying and honoring a preceptor isobligatory on a disciple.

Things prohibited to be sold for money.

Ch. III – Factors which tend to degrade a Brahmana to the status of Sudra.

Sixth part of a treasure find goes to the king. Six kinds of assassins.

Which Vaisyas and Brahmana may take arrow.

Ch. IV – Origin of the four castes from the different limbs of Brahma, Birth and death impurities.

Ch. V – Aitreyi Dharma Varanam.

Ch. VI – Spiritual loss of a man of vide conduct. Rules of avoiding stool and urine and rites of purification. Worthy recipients of gifts.

Ch. VII – Duties of a student.

Definition of an Athithi.

Ch. VIII – Duties of house holders.

Ch. IX – Duties of Vanaprasthis.

Ch. X – Duties of religious mendicants and ascetics.

Duties of a Snataka.

Ch. XI – Precedence gives to men of learning, aged and to snatakas.

Ch. XII – स्नातक व्रतं persons from whom gifts may be taken and when gift to may be accepted.

Ch. XIII – दत्तकप्रकरणम् Right of parents to give way to a son in adoption.

Ch. XIV – Duties of a King in a matters of adjudicating law suits.

Properties that can not be alienated.

The qualifications of witness persons.

Ch. XV – Mode of procreating sons under appointment. Circumstances of a married women may be married again.

Ch. XVI – Penalty for explaining sacred laws to Shudras.

Ch. XVII – Duties of a king.

Persons exempted for paying taxes.

Ch. XVIII – Various sins and expiating penances.

Vishu Samhitā

Vishnu is the author of an excellent law treatise, which is for the most part in verse. The text is available. This contains one hundred chapters and two thousand five hundred verses. It deals with the creation of the world and means of livelihood for the varnas. It also describes the duties of a king in three chapters. It includes loan problems, witness, oath taking in the court. It deals with scales (तुला धर्म). Agni's Pariksha, text of mater, poison, the treasury problems etc. It mentions 12 types of sons and division of properties. It says the duty of a son about Animistic, measurement of day and night. It discusses Shuddhi and Ashuddhi. Then the marriage ceremony, duty of the wives, the study of Batukas in Gurukulas. The respect of Mother, father and teachers.

Then there is a discussion of natural enemies of a persons. Mahāpātakas and Upapātakas etc. Killing of animals, Narak descriptions. Vrata-vidhanam, Prayashittam Brahmin, cows, drinks, dealing with wicked persons. Duties of a householder and daily routines. Mention of yoga and devotion to God, control of Indriyas, Shrāddha observation, value of Godanas, donations, contention of Dharma Shastras, Titrhas, Kupas and temples. Duties of Sanyasins and in the end devotion of Lord Visnu.

Vyāsa Samhitā

Vyāsa Samhita contains four chapters and 220 verses.

Ch. I – It discusses – Regulations for 16 sanskaras of a human being. 1-41

Ch. II – Regulations for marriage. Duties of husband and wife to each others. 1-56

Ch. III – Bathing, Tarpan and pāka yajnas. 1 73

Ch. IV – The merits of a dutiful house-holders.

Sin of theft and coveting others wives.

Merit of Hospitality.

Merit of self control.

Virtue of charity.

Rules for making gifts.

Rules about taking boiled rice and food. 1-71

Usanas Samhitā

It contains the nine chapters.

Ch. I – It deals with the duties of Brahmacharies of Vedic studies, the five Gurus, the rules of begging alms. 1-64

Ch. II – Rules for bathing and keeping the body pure. 1-147

Ch. III – The conduct of Vedic student. The Qualification of a teacher. Regulations about Shrāddha. 1-144

Ch. IV – Persons to be invited at shrāddha. Various forms of impurity. 1-36

Ch. V – Various forms of Shrāddha. 1-99

Ch. VI – Impurity and Pryāschitta. 1-61

Ch. VII – The regulation of Pretakarma. Penances for theft of Gold. 1-23

Ch. VIII – Prayāschitta vidhi. Penances of theft of Gold.

Ch. IX – Penances for various sins. 1-110

Yājnawalkya Samhitā

The Yajnawalkya appears from his own works, to have delivered his precepts to and guidance of ancient philosophers and the scholars assembled in the Province of Mithila. The institutes of Yājnawalkya are second in importance to Manu. He has arranged his book in three sections. Āchār Vyavahāra and Prayāschitta. Three Kandas containing one thousand and twenty three verses.

The Mitakshara is not only a commentary on Yajnawalkya Samhita, but a general digest highly valued and esteemed by the Hindus. Its character is thus described exiting the other legíslaers and writers as authority for the explanation of Yajnavalkya,s text which he progress of his work and at the same time reconciling the seeming discrepancies, if any between them and the text of his author, Vijnaneswara has surpassed all those writers of commentaries, whose works combine the utility of regular Digests with their original character as commentaries.

All digests of Dharma Shāstras have not been treated by these Smritis. Even differences have led to the formation of the different schools. These are five such schools or divisions of Hindu law in India, namely, the Gaudiya (Bengal) school, Benaras, the Mithila school (North Bihar) the Mahārastra and the Drawida schools. The doctrines of these schools differ.

The chief guide of the Benaras school is the Mitkshara of Vijneswara. This work is on greater authority than any other digests, for it is received in all the schools of Hindu law from Benaras to the southern extremity of the peninsula of India, as the chief ground work of the doctrines which they follow and as an authority from which they rarely dissent.

Mitakshara is always respected as of paramount authoring every where, even in Orissa except Bengal proper which has alone takes for in chief guide in matters of Dāyabhaga of Jimurtavāhana who is generally called the founder of the Bengal school. The Dāya-tattva of Ragumandana and is treaty of inheritance.

Mitakshara is not only a commentary on Yajnavalkya Samhita, but a general digest highly valued and esteemed by the Hindus. Its characters is these described. "By citing the other legislator and writers as authority for his explanation of Yajnavalkya text, which the progress of his work Vijnaeswara has seer passed all those writers of commentaries whose works combine the utility of regular digests.

Note : Āchāra-Adhyaya topics are discussed in this :-

1. Religion, sources, superior.
2. Brahmachari – Regulating, Rules for Vedic study. The Merits of the study of the Vedas, Puranas, Smritis, Dharma Shastrs etc.
3. विवाह प्रकरणम् :-

Rules for qualified wife and bridegroom.

Various forms of marriage.

Punishment of a marrying wife secretly to another person.

Virtues of women rules for having a second wife.

The duties of wives and those of male persons towards his wife and women.

The wife entitled to perform religious rites.

Various varnas in the गृहस्थी life.

Food purity-impurity.

दानप्रकरणम् - Various gifts.

श्राद्धप्रकरणम् - Various Shraddhas.

The duties of a King.

Kanda II व्यवहाराध्याय

1. Law and Regulations in general.

   Punishment for denial and false charge.

   Nature of evidence.

   Period of right over movable and immovable properties.

   Rules for written document.

   Division of property among sons.

   Unlawful sale of Articles.

   Public or corporate bodies.

Rules for gambling.

Laws of theft and robbery.

Punishment for sailing false gold.

False accusation of a paramour.

False representation.

Punishment of a judge.

The use of fines.

Kanda III अशोच प्रकरणम्.

Following topics have been discussed.

The rites of cremation.

The rites of offering water.

The method of condolence.

The rites of entry in the house after cremation.

The rules for Vānaprasths.

The rules for Sanyasins.

True Yoga-leads to Moksa.

The origin of the universe.
The cause of untimely death.

Nature of Soul.

Rules for पितृयान and Devayāna.

Penance for ordinary sins.

Penance for cow slaughter.

Penance for killing women.

Penance for theft for gold.

Penance for taking wives.

Regulations for penance and religions.

There we see that Modern Hindu laws have been discussed by Yajnavalkya in detail.

Laws have been forward with logical mind. This smriti has given chance to scinevers for Penance and purification.

Yama Samhitā

Yama composed a short track containing a hundred cuplets. It discusses the following subjects . It deals with the various प्रायश्चित.

Penance for the drinker etc.

Penance for those who return from the Sanyasa Āshrama.

Penance for cremating a cow – slaughter or a Brahman committing suicide.

The rules for chāndrayāna vrata.

Penance for taking forbidden food.

The time for vivaha.

The persons to be ignored at shrāddha.

What pleases or displeases the pitris.

Condition for performing a religious rite.

Degraded various castes.

Penance for being touches by women in her M. C. period.

The shaving of head of a women.

Dangerous places for kine.

Origin of impurity and shuddhi.

The works which should be avoided in the evening or night time.



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Āpastambha Smṛti	आपस्तम्ब स्मृति
Vrihaspati Smṛti	वृहस्पति स्मृति
Gautam Smṛti	गौतम स्मृति
Dakṣa Smṛti	दक्ष स्मृति
Hārīta Smṛti	हारीत स्मृति
Kātyāyana Smṛti	कात्यायन स्मृति
Likhita Smṛti	लिखित स्मृति
Parāśara Smṛti	पराशर स्मृति
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Vaşishtha Smṛti	वसिष्ठ स्मृति
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Yama Smṛti	यम स्मृति

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अन्यानपि प्रकुर्वीतं	मनुस्मृति	7.60
अन्यानभ्यागतान् विप्राः	लघु हारीत स्मृति	1.27
अन्यां चेद्दर्शयित्वा या	मनुस्मृति	8.204
अन्यायेन नृपो राष्ट्रात्	याज्ञवल्क्य स्मृति	1.340
अन्ये कृतयुगे धर्मा	मनुस्मृति	1.85
अन्ये कृतयुगे धर्म्मा	पराशर स्मृति	1.22
अन्ये पि वानुगन्तारः	पराशर स्मृति	4.5
अन्ये पि शंकया ग्रात्या	याज्ञवल्क्य स्मृति	2.270
अनेयऽप्यधनयुक्ताश्च	दक्ष स्मृति	2.30
अन्येषां चैवमादीनां	मनुस्मृति	8.329
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अन्योन्यमनसा	औशनस स्मृति	5.4
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अन्योन्यान्नप्रदा विप्रा	सम्वर्त स्मृति	90

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आततायिनं हत्वा	वसिष्ठ स्मृति	3.16
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तपस्विनो दानशीलता:	याज्ञवल्क्य स्मृति	2.69
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तपोवीजप्रभावैस्तु	मनुस्मृति	10.42
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तपोविशेषौर्विविधैः	मनुस्मृति	2.165
तपो वेदविदां क्षान्ति	याज्ञवल्क्य स्मृति	3.33
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